The FAITH of the

SAINTS,

As to a Future HOUSE and HAPPINESS in the other WORLD.

Set forth in A

SERMON

Preached at the FUNERAL of that Worthy Servant of CHRIST

Mr. *WALTER MARSHAL.*

By S. TOMLYNS. M. A.

LONDON,
Printed by *John Richardson*, for *Thomas Parkhurst* at the Bible and three Crowns in *Cheapside*, near *Mercers* Chappel. 1680.

BRITISH MUSEUM

To the Honourable the Lady Anne Constantine, *and to the truly Religious Mrs.* Mary Fiennes; *the Author wisheth increase of Grace, and the enjoyment of Glory, through Jesus Christ.*

Madam, Mistress,

IT hath pleased the Lord to afflict and exercise you both with Bodily Distempers, and every Fit of a Disease, every Paroxism of Pain, is a blow that contributes to the Felling of the Tree: these Van-curriers of Death do undermine the Vigor and strength of Nature, and help forward the Ruin of a frail Tabernacle. As there are Flowers that blow and wither in the Spring, as well as others that flourish and fade in the Summer and Autumn; so, many of Mankind do fade and die in the Spring of Youth, as well as in the Summer of Riper Years, and in the Autumn of Old Age. God can make our Night, and Deaths Harvest to come whenever he pleaseth; our Sun may set, when we think it is not yet Noon; Deaths Harvest may come, when our Spring seems not yet to be past. Our Breath is in our Nostrils, and may soon pass out; the Judge stands

at the door, and may quickly enter in: It concerns us therefore always to be ready for the coming of our Lord, that he may not ſurprize us as a Thief in the Night, but may Viſit us as a Bridegroom that we have long looked and waited for. It is, or ſhould be the work of our whole Week-day, to prepare for the Everlaſting Sabbath. As by your Bodily Diſtempers, the great Landlord warns you out of your Earthly Tabernacle, ſo the Text I inſiſt on teaches you whither Saints muſt Remove, and what a Houſe God hath built to entertain the ſeparated Souls of Believers. I have therefore thought fit to Tender this ſmall Treatiſe to you, as a Teſtimony of my Reſpect and Obſervance towards you; if it may in any degree prove a Light to your Feet, a Lamp to your Paths, a Staff to your Faith, and a Cordial to your Souls, it will be very acceptable to him who is

Your Obliged and Humble Servant,

S. T.

BRITISH MUSEUM

To my Well-beloved Friends, the Inhabitants of *Gosport* in the County of *Southampton*; the Author wisheth Grace and Peace from God our Father, and from the Lord Jesus Christ.

Christian Friends,

IT *hath seemed good to the Sovereign Lord of Heaven and Earth to make a Breach upon you, by snatching away from you a faithful and laborious Servant of Christ, who fed you with his Doctrine, and edified you by his Example: He wooed for Christ in his Preaching, and allured you to Christ by his Walking. Though the Seedsman be dead, yet the Doctrine he preached is Incorruptible Seed, the Word of* God *that lives and abides for ever. And though his service by vocal preaching among you is past, yet your Account for your profiting by, and growth under his Ministry is to come. Look therefore diligently to it, that the Word of God dwell richly, and root deeply in your souls; that it be the sword of the Spirit to slay your lusts, a spiritual Mould to fashion your hearts aright, and Bread to feed and nourish you up to everlasting Life. Walk while you have the light, and work the works of him that sent you into the World while it is day, build up your selves on your most holy Faith, and walk in love towards each other as Christ hath loved you. Your souls came into this World on a Trading Voyage, to buy Gold tried in the Fire, white Rayment and Eye-salve. Neglect not your spiritual Traffick, the longer the Merchants ship stayes out, the richer Lading should it bring home. Lade your selves with Treasures that Death shall not spoil you of: Adorn your souls with Ornaments, that it shall not strip off. It will be sad if any of you should go out of the World, and carry nothing away with you but the guilt of Sin, and the fear of punishment, a bitter remembrance of past iniquity, and a dreadful expectation of Wrath to come. Death is called the way of all the Earth,* 1 Kings 2.2. *and in this way you must shortly*

Aug. 23. 1680.

ly tread, and by it depart from all Friends and Enjoyments below. O look up to, and take fast hold of Christ, that is the Ladder that reaches up to Heaven, and so is the way to the best Country and Inheritance! You cannot decline the way that will carry you off from all Earthly Relations, Pleasures, Possessions. O be sure that you enter into and walk in that way, that will carry you to an invisible World of Happiness and Glory! Time hastens, days post away, and will you stand idle? You are carried a-pace down the River of Time, towards the Ocean of Eternity, and will you not as spiritual Racers press forward towards the Mark, for the price of the High Calling of God in Christ Jesus! Let not by-business divert you from your principal and most noble work. Mary chose the one thing necessary; David desired one thing; Paul saith, this one thing I do: Read those three Scriptures, Luk. 10. 42. Psal. 27. 4. Phil. 3. 13, 14. That argues sincerity and fervency indeed, when you choose, desire and do one thing as Necessary; and are Conversant about all as matters but as indifferent things. Be watchful against the old man, that stoops you towards this Earth; beware of Satan that wrestles with you, to throw your minds and hearts down to this World. Lay not those snowy-creatures in your bosomes, that will not only melt away themselves, but also chill your Hearts to better and more Noble Objects. Be not guilty of such folly, to magnifie what you are but Stewards of; and to despise what you may be Heirs of. Take hold of the Hope set before you, and then when others shall be put away as dross, you shall be made up as Jewels and shine for ever in the kingdom of your Father. This Sermon as it was Preached at your desire, so now it is Printed with some enlargement, at the Request of some of you: the Lord accompany it with the teaching of his Spirit and the efficacy of his Grace; that it may conduce to your spiritual Good; which is the earnest desire and Prayer of

Your affectionate Friend and Servant

Aug. 23. 1680. *for Jesus sake,* S. T.

The Faith of the SAINTS.

2 COR. 5. 1.

For we know that if our Earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, Eternal in the Heavens.

THE Words of the Text, are a reason of somewhat discoursed and asserted by the Apostle in the foregoing Chapter; in the 2 *Cor.* 4. 16. he saith, *we faint not.* And in the 2 *Cor.* 4. 18. *We look not at the things that are seen, but at the things that are not seen.* And why did he not faint under present Pressures and Afflictions? why did he and other Saints look at an unseen Happiness and Reward? To such Questions as these he Answers in the words of the Text, *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

In the Words we may observe these several Parts.

I. A Name the Apostle gives to the Body, it is our Earthly house of this Tabernacle. He calls it an Earthly house, and it may well be styled so,

1. Because it was taken out of the Earth; *Genesis.* 2. 7. *Genesis* 3. 23.

2. It is maintained and upheld by Food that grows out of the Earth: *Psal.* 104. 14, 15.

3. This House of Clay hath its Foundation on the Earth; *Job*

Job. 4. 19. on this Earth men walk and tread.

4. It may be ſtyled an Earthly houſe, for into duſt it muſt return again, *Gen.* 3. 19.

The Apoſtle doth not only call the Body an Earthly houſe, but adds the word Tabernacle, to diminiſh and leſſen the ſenſe of the word *Houſe*; as if he ſhould ſay, It is too much to call the body abſolutely a houſe, this word is too high and great for ſuch a frail, brittle, mouldering thing: it is a Tabernacle rather than a Houſe, and ſo the Apoſtle calls it, in 2 *Cor.* 5. 4. *We that are in this Tabernacle, do groan being burdened.*

II. We have an Intimation of the Frailty of this Earthly houſe; that it would ſoon fall to pieces, and crumble into duſt; the Apoſtle implies that Ruin was haſtening on it, and that its diſſolution did approach; he grants and confeſſes that it muſt and would ſhortly be diſſolved. The walls of our clay Cottage will moulder down, the boards of our Tabernacle muſt be unpinned, this Tenement of the body will decay and fall to the Earth, and the Soul that is the Tenant, muſt remove, diſſodge and take its flight into Eternity.

III. We have the gracious and comfortable Proviſion that God hath made for his People when this earthly houſe ſhall be diſſolved; *we have a building of God, a houſe not made with hands, eternal in the heavens.* Here we may obſerve, that though ſeverity be exerciſed towards our Fleſh and Old Man, that this Tabernacle muſt be plucked down and turned into Ruins and Rubbiſh; yet there is grace extended to the New man. Though the Soul is turned out of one houſe, yet it is taken into another; though it may not ſojourn any longer in a Tabernacle here below, yet it ſhall dwell for ever in a Palace above. When death hath done its worſt, the Saints of God ſhall not be Houſe-leſs or Harbour-leſs. Though Juſtice Raze their Earthly houſe, yet Mercy hath Reared and Raiſed up a better Heavenly Habitation for them; out of which they ſhall never diſſodge or remove. Heaven and the happineſs there to be enjoyed, is ſet out here under the Notion of a houſe: We may obſerve an elegant Climax in the language of the Holy Ghoſt, and phraſe of the Scripture.

1. Sometimes Heaven it ſelf and all the bleſſedneſs of it is ſtyled a *Houſe*; as *Joh.* 14. 2. *In my Fathers houſe are many Manſions.* And then the Place and Happineſs of every particular Saint, is but as one Room, Manſion or Chamber; as in the Palace of an Earthly

Earthly King, there are several Lodgings and Apartments; so in the Royal house of the Eternal King there are many Mansions: by reason of which it well deserves the Name that *Isaac* gave to a *Well* that he digged, *Gen.* 26. 22. we may stile it *Rehoboth*, which signifies as much as Room, Breadth and Largeness. In this one Palace of the glorious King there is room enough for all his Subjects to dwell with him, though the number of them be more than we can Reckon or Imagine.

2. Heaven and the happiness of Saints there is called a City; *Heb.* 11. 10. *he looked for a City that hath foundations.* So also it is stiled *Heb.* 13. 14. A City is made up of many Houses, and when heaven passes under this Notion, every Saint is said to have his particular house in it; as according to the words of the Text, every Believer may say, that when his Tabernacle is dissolved he hath a house prepared for him in Heaven.

3. Heaven and its glory hath the name of a Country put on it; and a Country imports something more than a City, *Heb.* 11. 14, 16. they sought and desired a heavenly Country.

4. The Holy Ghost ascends it higher, and uses a word more large and significant than all the other. Heaven and its Felicity is called a World, *Luk.* 20. 35. they that shall be accounted worthy to obtain that World; *i. e.* the Earthly Paradise seems to be but a part of one Country (for it was planted in *Eden*, *Gen.* 2. 8.) but how large and spacious is the heavenly Paradise, which is called a World?

And the Apostle doth not only call the place and state of Saints departed from this world, a *House*; but he insists upon the excellency, and somewhat delineates the glory of this house. Here are several expressions that deserve our serious Consideration.

1. Here is the Author of it, and this commends the excellency of this house, *Heb.* 11. 10. *He looked for a City whose builder and maker was God.* The Apostle in this Text makes use of two words, τεχνίτης καὶ δημιουργὸς ὁ Θεός. God doth appear in this structure not only as a Maker, but as a Master-builder; as a most excellent Artist, as the word τεχνίτης imports; the skill of Divine Wisdom doth shine in this Choice and Exquisite piece of Work, fitted and framed for the Reception and Entertainment of his Favourites and Children to Eternity. The Scripture tells us, *that God hath garnished the visible Heavens*, *Job* 26. 13. Yet these are but the Porch and outside of Gods Palace,

and if that be ſo beautiful and glorious, what then is the inſide?

2. The Apoſtle commends this houſe for the Duration of it, he ſtyles it Eternal; and what a great and weighty Epithet is this? It is a houſe that ſhall never decay, or need reparation. It is an houſe not made by mans hands, and therefore it is ſo Permanent and Abiding. That ſtructure which mans hands have Reared up, mans may hands again pluck down. Where the Builders are weak and mortal, the Building cannot be ſtrong and eternal: As the Workmen muſt fall to the Earth, ſo their work will moulder to duſt; but here an Eternal Builder hath made an houſe of incorruptible Matter, 1 *Pet.* 1. 4. and ſo left on his work an impreſs of his own Eternity. This is not a houſe that ſhall Cleave, Founder or Sink, but endure for ever. This City that God hath built, is ſaid to have Foundations; and ſuch that ſhall never be ſhaken or fail. It is a perpetual and abiding City, *Heb.* 13. 14. Here is a ſubſtance induring, *Heb.* 10. 34. An inheritance, the beauty and glory of which fadeth not away, 1 *Pet.* 1. 4. And a Kingdom that cannot be moved, *Heb.* 12. 28. The ſtrongeſt Kingdoms, the greateſt Cities, the moſt ſtately Houſes in the world, have been Subverted, Razed, and utterly Demoliſhed; but this is an Eternal Houſe, City and Kingdom.

3. This houſe is commended from the Place and Situation of it; it is a houſe Eternal in the Heavens.

But you may ſay, Doth this houſe differ from heaven it ſelf, becauſe the Apoſtle calls it an Eternal houſe in the Heavens?

I Anſwer, The houſe of every particular Saint is a part of heaven, and of the bleſſedneſs of the inviſible World; and it is much ſuch a form of ſpeech as if I ſhould ſay, My houſe is in the City, yet it is alſo a part of it: and Oh what an honor is it to poſſeſs and inhabit ſuch an houſe in ſuch a Place? Heaven in Scripture is called *the Higheſt and the Holieſt p'ace*, *Luke* 19.38. *Heb.* 10. 19. Oh what an unſpeakable Dignity and Felicity is this! for Vile, Wretched, Abject Creatures to be entertained in the higheſt and holieſt Place! *David* in the 1 *Sam.* 27. 5. ſpeaks as if it were too great an honour for ſuch a Mean ſervant as he was, to dwell in the Royal City with the King. Oh how much then are we advanced, by being admitted to dwell with an infinite Majeſty in his Royal City!

4. We

4. We may obſerve the certainty that the Apoſtle and other Believers had of their Title to, Intereſt and Propriety in this bleſſed place, and glorious ſtate. *We know* (ſaith he) *that we have a building of God, a houſe not made with hands, eternal in the heavens:* This was not his or their gueſs or conjecture, 'twas not a meer probable opinion, a looſe and uncertain hope; but we know it, we are fully perſwaded and aſſured of it, and that on good grounds, as Saints may know that they are begotten and born of God; 1 *Joh.* 5. 19. *We know that we are of God.* So they may know that God will Treat and Portion them as his Children; as here, *We know we have a building of God, a houſe not made with hands, eternal in the heavens.*

According to theſe four Parts of the Words, I ſhall raiſe and deliver to you theſe four Doctrines.

Doctrine, 1. *The bodies of Saints even as other mens, are but an Earthly houſe of a Tabernacle.*

Doctrine, 2. *The Earthly houſe of this Tabernacle muſt be diſſolved.*

Doctrine, 3. *When the houſe of this Tabernacle is diſſolved, yet Saints have a building of God, an houſe not made with hands, eternal in the Heavens.*

Doctrine, 4. *Saints do or may know, that when their Earthly Tabernacle ſhall be diſſolved, they have a building of God, a houſe not made with hands, eternal in the heavens.*

Of each of theſe I ſhall ſpeak with as much brevity as I can.

Doctrine, 1. *That the Natural Body of Saints, is but an earthly houſe of a Tabernacle.*

1. It is an Earthly houſe; *Prov.* 8. 26. *God* is ſaid to make the higheſt Part of the Duſt of the World. Rabbi *Kimchi*, by *Gods* making the higheſt Part of the Duſt of the World, underſtands the Creation of the firſt *Adam*, and the interpretation is exceeding probable. It is a very humbling expreſſion

of Proud Man, to call him but the higher part of the duſt of the World. Mans body was but one remove from duſt; it was but well colour'd, warm'd and animated Duſt.

2. The Natural body is a Tabernacle, as it comes from the firſt *Adam*, it is exceeding weak and frail, and but of a ſhort and Temporary uſe to the Soul, and is not yet fitted to be the everlaſting abode and habitation of it. This word *Tabernacle* is Metaphorical, and the Metaphor is borrowed from Travellers and Soldiers.

1. Travellers had their Tents, eſpecially in Countries where there were not ſuch conveniences as Inns; *Gen.* 31. 25. Travelling *Jacob* pitches his Tents in a Mountain. Saints are in their bodies as Travellers through this Wilderneſs to the heavenly *Canaan*, they are ſtrangers in this World, and as Pilgrims journeying on towards the inviſible and future World; as *Jacob*, they are paſſing on towards their Fathers houſe. *We have here no abiding City, but we ſeek one to come*, *Heb.* 13. 14.

2. Saints are in their bodies as Soldiers in a Military Tent. *Judah* and *Iſrael* fighting againſt the *Ammonites*, incamped in their Tents, 2 *Sam.* 11. 11. So Saints are in a Warfare, the beloved City is alſo called the Camp of the Saints; *Rev.* 20. 9. They are fighting againſt Sin, the World, and the Devil. *Paul* ſaith, 1 *Cor.* 9. 26. *So fight I not as one that beats the Air.* I am not in jeſt as Fencers, but in good earneſt as Soldiers; I am ſubduing iniquity, mortifying Members on Earth, killing of fleſhly Luſts.

Uſe, 1. Here is matter of Humiliation to us all, our bodies are but an Earthly houſe, a weak and frail Tabernacle; why ſhould any ſwell with conceits of their Wealth, or be puffed up with Honour or Proſperity, or glory in their Birth or Breeding? They dwell in houſes of Clay, they are clothed and clogged with vile bodies, all their glory and grandeur is but as Tapiſtry hangings or cloth of gold put on or caſt over a baſe mouldering Mud-wall. Theſe bodies that many are ſo proud of, muſt ſhortly be breathleſs, colourleſs Carcaſſes, feeding the Worms, and ſoiling the graſs.

Uſe, 2. We may draw from hence matter of Caution and Counſel.

1. Are our bodies Earthly houſes? Oh take heed that your hearts

hearts be not Earthly too, and your Spirits Carnalized also! 'Tis Comfortable when there is a heavenly Tenant in this Earthly house; but how sad is it when body and soul too are counted but Flesh by God? *Gen.* 6. 3. *My Spirit shall not always strive with man, for that he also is flesh.* How debasing to man is this expression! though the Soul in its own Nature be a Spirit, yet it is so debaucht and degenerate, it is so sunk, immersed into and swallowed up in the concerns of the body, that by reason of its disposition and inclination, it may well be called Flesh. Take heed that your Souls be not thus drenched and soaked in bodily Pleasures and sensual delights, that you do not invassal, and inslave your Spirits to be Stewards and Caterers to your Flesh; that Reason be not hired out to the service of a sensual Appetite. Unregenerate Persons are called Men of this Earth, *Ps.* 10. 18. and Men of this World; their minds fix and dwell on this *Ps.* 17. 14. Earth, their Affections cleave and are glued to it. They are as Plants flourishing in their Native soil, and as Free Denizens and Citizens of this present World. Oh therefore seek that *Ps.* 37. 35. you may be recovered from this Degeneracy, and be rescued from this Bondage by the renewing of the Holy Ghost! As *Tit.* 3. 5. that which is born of the Flesh is Flesh, so that which is born *Joh.* 3. 6. of the Spirit is Spirit. The heavenly *Adam* begets a heavenly *1 Cor.* 15. Seed and Posterity; if your Souls do now become Spiritual and 48, 49. Heavenly, your bodies in due time shall be rendred Spiritual and Heavenly also.

2. If your Bodies be an Earthly house, a Frail and Temporary Tabernacle, then do not put your happiness on the Tabernacle state of the body. Will you confine your Comforts to Minutes and Moments, and not extend your hopes to Eternity? Take heed that you live not by sense, walk not after your Eyes, indulge not your Flesh, give not the Reins to Corrupt Affections. You have Members on Earth, *Col.* 3. 5. and these are to be mortified, and not gratified. Oh do not, as *Esau*, for *Heb.* 12. one morsel of Meat sell your Birth-right! do not for short and 16. momentary Pleasures betray your Souls to Eternal Torments and Misery! Forbear to give satisfaction to sensual desires, put restraints on your Lusts, curb your Appetites and Carnal Inclinations, abstain from fleshly Affections that war against your *1 Pet.* 2. 11. Souls. God banished our first Parents out of Paradise, into the *Gen.* 3. 23, Earth and World at large; and shall we choose our Heaven and 24.

seek

ſeek our Happineſs in the place of our Exile and Confinement? ſhould we not ſeek after a higher ſtate, and better place for the body than this earth? God hath made our dayes here as an hands breadth; would not that man be counted to have a dim ſight, that could ſee no further than a hands-breadth? and ſhall we look no further? Shall all our Thoughts and Deſires be confined to, and all our endeavours be imployed about a life of a Hands-breadth? Will you not look out of a vile Tabernacle into a World of Glory; and be raiſed above a momentary, to an Everlaſting Life. But I ſhall not ſtay on this, but paſs on to the ſecond Doctrine.

Doctrine, 2. *That the Earthly houſe of this Tabernacle muſt be diſſolved.*

The whole Fabrick of man muſt be taken to pieces, the Soul muſt part with its dear and intimate friend the Body, and put off that garment of Fleſh that cleaves ſo cloſe unto it. *Thou changeſt his Countenance* (ſaith *Job*) *and ſendeſt him away.* As in the fourth of *Numbers*, we read of the taking down of the Tabernacle, after it had been ſet up in the Wilderneſs; ſo this Earthly Tabernacle muſt be taken down. And *Ainſworth* makes a Parallel between the taking down of the *Moſaical* Tabernacle, and the diſſolving of this Earthly Tabernacle. In the pulling down of the Tabernacle, firſt the Holy things were removed, *Numb.* 4. 5, 6, 7, 8, 9, 10. and then the Curtains, *Numb.* 4. 25. and then the Boards were looſed and unpinned, *Numb.* 4. 31. So in the diſſolving of this Earthly Tabernacle, firſt the Soul, that is the moſt Holy thing, diſlodges and removes, and then the Curtains of our Skin and Fleſh are eaten and conſumed by Worms; and then the bones, that are as the Boards and Timber-work of our Earthly houſe and Tabernacle, are ſeparated from each other. This Tabernacle muſt be diſſolved, Death will ſoon Plant its batteries againſt this weak houſe; the King of Terrors will ſtorm it with Troops of Pains and Diſeaſes, and entring as a Conquerour, will diſpoſſeſs and eject the Soul from its houſe. This is not a by-law that binds ſome few, but an Univerſal Royal Statute, that ſtands in force againſt the whole World. *It is appointed for all men once to die,* *Heb.* 9. 27. This Road to the grave is called *the way of all the Earth,*

Job. 14. 20.

Earth, 1 *Kings* 2. 2. And the grave itſelf is ſtyled, *The houſe appointed for all living*, *Job*, 30. 23. Here the Travellers muſt lodge; yea, here the Pilgrims muſt for a great while dwell; and therefore it is called *their long home*, *Eccl.* 12. 5. The diſſolution of this Tabernacle eſpecially in the People of God, is very remarkable, if we conſider theſe three things following.

1. That though their bodies are ſuch a curious Piece of Divine Needle-work, and Architecture, ſo embelliſhed with Veins, Sinews and Arteries, ſo drawn out into beautiful Limbs, ſo adorned with excellent Features and Comelineſs, yet he that hath Raiſed this excellent ſtructure, will Raze it; he that hath Caſt and Faſhioned this Beautiful Veſſel, will daſh it to pieces; he that hath laid out ſo much Art and Skill on this Choice Piece, will unravel and undo, yea, ſpoil and mar his own Workmanſhip. We may ſay as *Job*, *Chap.* 10. 8. *Gods hands have made and faſhioned us round about.* It is an alluſion to an excellent piece of work, that the hand of the Artiſt hath often gone round, poliſhing and perfecting of it to the higheſt degree: *yet* (ſaith he) *thou doſt deſtroy me.* Oh how wonderful is this, that God ſhould be ſo diſpleaſed with, and ſeverely turn againſt his own work! *Pſal.* 139. 14. רָקַמְתִּי *acupictus, artificioſè conſectus.*

2. The bodies of the Saints have been the Temples of the Holy Ghoſt, 1 *Cor.* 6. 19. *Know you not that your bodies are the Temples of the Holy Ghoſt?* Yet though they have entertained and harboured ſo glorious a Gueſt, though the Divine Majeſty hath reſided and dwelt in them by a ſpecial Preſence, yet this will not ward off the blow, or guard them from the fatal ſtroke of Death. God dwells, Chriſt lives in this Tabernacle by his Spirit, yet it muſt be diſſolved.

3. Though the Members and Bodies of Saints have been put to a Holy Uſe, and have been imployed as Veſſels of the Sanctuary; yet this will not ſecure them from death. Though their Life hath been ſpent in ſervice, though their Bodies have been worn out in Labour, and waſted in ſufferings for *God*, yet they muſt be diſſolved. That Tongue muſt be ſtruck dumb that hath praiſed *God*; thoſe Eyes muſt be cloſed. that have been ſpectators of the glory of *God* in the Frame of Heaven and Earth, and have read the wiſdom, power, and goodneſs of *God*, in the Pages of this great Book. Thoſe Members that have ſerved *God*, and miniſtred to his Saints, muſt yet be bound

bound with the fatal bonds of Death, and be given up to rot and putrify in the duſt: this ſeems hard and harſh in the eye of Senſe and Carnal Reaſon, that the Sacred Lamps of the Sanctuary ſhould be put out, and thoſe that have been moſt devoted to *God* ſhould be delivered over to Worms and Corruption; and the ſheep of Chriſt be pen'd in Deaths Fold.

Queſt. But what is the Cauſe of this Severity? why is the Creator ſo diſpleaſed with his Creatures? why doth his Anger ſmoak againſt the very ſheep of his Paſture?

Anſwer I Anſwer. All Men have ſinned in *Adam*, and therefore die in him; *Rom.* 5. 12. 1 *Cor.* 15. 22. in him we contracted guilt; in him we became liable to Penalties and Puniſhment. We deſcend from a Traytor and Rebel againſt *God*, and have derived from him a Corrupt and Rebellious Nature. It is but Righteous that they ſhould be broken to pieces, that broke off themſelves from *God*. Mans Soul by its Fall was divided from *God* its Life, and thereby deſerved to be turned out of the Body, as its Habitation. Sin is the Worm that kills the gourd of this Natural Life, *Rom.* 8. 10. *The body is dead by reaſon of ſin*, the Plague of Spiritual Leproſie infects this houſe, and provokes *God* to pull it down. The heavenly Husbandman is diſpleaſed with that Soil, that will ſtill nouriſh and feed Satans Tares. The Righteous Judge of Heaven and Earth, is reſolved and bent againſt the old Frame of Nature, he will pull it down and deſtroy it, and that in his own and beſt People. *God* hath ingaged in, and is purſuing of a moſt gracious and excellent deſign; and hath drawn an exact draught and idea of the New Creation, *Rev.* 3. 14. *viz.* Jeſus Chriſt, to which all the Saints muſt be conformed. This Natural Frame was deſtroyed and utterly aboliſhed in his own Son by Death; and *God* will not uphold that in the Members which he hath taken down and aboliſhed in the Head. The Spiritual and Glorious Body of Chriſt is the great Pattern and Example, according to which all the Bodies of the Saints muſt be Framed and Faſhioned.

Uſe, 1. *Information.* From hence we may learn, *Gods* Hatred of, and Severity againſt Sin; *God* threatned the firſt *Adam* that if he did offend and tranſgreſs he ſhould ſurely die, and he will not repeal his Sentence or reverſe his Decree. The Righteous Judge is fixed in his determinations, and inexorable

as

as to the Doom he hath passed on the Natural bodies of sinners. As *Numb.* 14. 29, 30, 31. God sware against the old Men that came out of *Egypt*, that they should die in the Wilderness; but the New and Young generation, they should enter into and possess *Canaan*: So *God* hath resolved that the Old Man shall Perish, that Flesh and Blood shall not inherit the Kingdom of *God*; it is the New Man that shall enter into the heavenly *Canaan*, and be heir of the Eternal inheritance. *1 Cor.* 15. 50.

Use, 2. If this House and Tabernacle must be dissolved, reckon upon it and expect it. The Master will shortly take away your Stewardship, your great Landlord will warn you out of this Earthly house. The Lord of Hosts will call you to March out of this into another World; live in expectation of that fatal word, *Return you sons of Men to your earth and dust.* *Hezekiah* says, that *he had as a weaver cut off his Life*, and that *he reckoned that God would shortly make an end of him.* Consider you are upon the brink of the Pit, and on the borders of Eternity. Is it not past high-water with some of you, doth not your strength and vigour Ebb? do not your Lamps burn dim? doth not Death make its near Approaches to you, and begin to seize on the Posts and Out-works of your Senses? is it not entred already at your Eyes and Ears? as Posts did run to tell the King of *Babylon*, that his City was taken at one end; so, may I not say that this City of the Body is already taken at one End? hath not Death already invaded and possessed the Cinque Ports of your Senses? and shall your thoughts settle, and your affections Centre on that place from whence you are removing? will you not provide a better habitation, being warned out of this house of Clay? will you not seek out a New World to plant and settle in? are there not numerous Colonies of healed and sanctified Souls already seated in it, and will you not desire a Lot and Place among them? you have no abiding City here, and will you be wholly destitute by neglecting to seek one to come? are you setting in the Horizon of Time, and will you not make sure that you shall Rise and Shine for ever in the Horizon of Eternity? Send out Faith as a Spy, into the Heavenly *Canaan*: Labour to enter into Rest: Lay hold of the Hope set before you. Improve Time, before the spiritual Market is done; before the Ladder that joins Earth and Heaven be drawn up, and the door of the Bride-Chamber be shut for Ever. *Ps.* 90. 3. *Isa.* 38. 12, 13. *Jer.* 51. 31.

Doctrine, 3. *When Saints depart out of their Earthly House, they have a Building of God, a House not made with hands, Eternal in the Heavens.*

Two things I shall here insist upon:

First, What this house is?

Secondly, What grounds there are to conclude, that departing Saints have and shall enjoy this House.

First *Quest.* What is to be understood by this house? I Answer, these two things.

* *Of this place I did speak before, but I shall now speak something of the state as it is comprehended in the word House.*

I. The glorious Place,* and blessed State of the Souls of Saints separated from their Bodies.

II. This house comprehends the Recovery and Happiness of their Bodies.

1. By this house we are to understand the glorious Place and State of the Soul; it shall mount up to the highest Heavens, and dwell there with *God* and *Christ*, 1 *Thes.* 4. 17. *We shall be for ever with the Lord.* The glory of *God* is as a Covert and House over the Spirits of Just men; *Rev.* 22. 3. it is said σκηνώσει μετ' αὐτῶν *he shall dwell with them*; but *Rev.* 7. 15. σκηνώσει ἐπ' αὐτούς He shall dwell or tabernacle over them. Oh what a happy change is this, to go out of a vile Tabernacle of flesh into a Place where the excellent glory of an infinite Majesty will be as a Tabernacle or Tent over us! The immediate Presence of *God* will be as a Tent and House to guard us and keep off all Evils, and as a living Fountain to derive all good to us, *Rev.* 7. 15, 17.

2. This house takes in the Body, and its happy State. Saints do groan earnestly and desire to be clothed upon with their house from heaven, and by a house from heaven the Apostle means the Recovery and Resurrection of the Body, when the Lord from heaven (1 *Cor.* 15. 47.) shall beget it from the dead. When by the arm of the second *Adam*, stretched out from heaven it shall be plucked out of the Jaws of Death. The Soul shall not live still as a naked, ejected Spirit, as dis-seized of its habitation; but it shall be housed in the body, and seated in its former and ancient dwelling. Though Soul and Body be divorced, yet they shall be joined together again; these two Friends though long parted, shall have a joyful meeting. The grave is a Womb that must Travail and bring forth the bodies of the Saints; their seed-time shall be followed with a harvest,

Death

Death shall vomit up its Morsels, this Whale shall spue out *God's Jonah's*, and then it shall itself be swallowed up for ever. The body that lies in the lowest grave, shall sit in the highest heavens; that which dwells for a time in darkness, shall dwell in glorious Light for Eternity; that which fed Worms, shall feast with Angels on the delicious Fruits of the heavenly Paradise: and though this was to be accomplished at the distance of some hundreds, if not thousands of Years, yet the Eagle-Eye of Faith seeth it as present. *Paul* in his own, and the Person of other Believers, could boast and glory in the Promise, as if he were in Possession; as if the body were fallen and sprung up again; as if it were Razed, and Raised; as if it were already taken out of the dark Prison of the grave, and seated in the glorious Palace above. *We have (*saith he*) a building of God, a house not made with hands, eternal in the heavens.* The body, when it shall be raised and built up out of its Ruines by the Power of Christ from heaven, is then fitted to be an Eternal house for the Soul in heaven. When Souls shall be possessed of this house they shall not be found naked, 2 *Cor.* 5. 2, 3.

Second *Quest.* What Grounds and Reasons there are to conclude, that departing Saints shall have such a house?

Answ. 1. This house was prepared in the Purpose and Decree of God from all Eternity; he then designed a habitation, a place of Rest and Happiness for his Elect. The Idea of this great house was drawn, the Modul and Scheme of this glorious building was laid out in the Mind of the infinite Architect from Everlasting. As he chose a peculiar People before the Foundation of the World, so he purposed to build a place to entertain them in, and to express his love towards them for ever. Christ sayes, the Kingdom was prepared from, or before the Foundation of the World; *Matth.* 25. 34. as some understand that phrase, ἀπὸ καταβολῆς κόσμου.

2. God built this house and City in the beginning of Time. He set his hand to the work, and executed his own Purpose and Decree: *Heb.* 11. 10. *This is a City whose builder and maker is God.* Mans hands did contribute nothing to it, it is wholly the product of Divine Goodness and Power; and this City *God* is said to prepare for his People. *God* needed not such a house or City, for he inhabited Eternity; yea, his own Eternity was a sufficient habitation for him: *Isa.* 57. 15. *Heb.* 11. 16.

3. The

3. The Lord Jesus by his Death, Resurrection, Ascension and Intercession, hath made an entrance into the holiest place, and prepared a place in Heaven for his People: *Heb.* 10. 19. with *Joh.* 14. 2. *I go to prepare a place for you.* Though the Kingdom was prepared in the purpose of the Father before the World, yet this pleasure of the Lord was to prosper and to be accomplished in and by the hand of the Son as Mediator: *Isa.* 53. 10. *The Pleasure of the Lord shall prosper in his hand.* It was his sacrifice that did Rent the Vail that was before the Earthly, and did procure an entrance for Saints into the Heavenly Sanctuary. This Vail stood up, and could not be removed by all the sacrifices of the Law; but when the Vail of Christs flesh was Rent, then the way was laid open to the true Holy of Holies; and through the Rent and Torn vail of Christs flesh, we have a passage into the heavenly Sanctuary. As the *Red Sea* was divided, that the *Israelites* might have a passage through it to the earthly *Canaan*, so by the division and separation of Christs Soul and Body, Believers have a passage unto the heavenly *Canaan*. It is necessary also that Christ do carry in his Blood, and sprinkle the Mercy-seat, and the heavenly Sanctuary with it; that without contradiction from Justice, it may become a habitation for those, that once as sinners, were Enemies to, and Rebels against God. And Christs blood doth now speak, yea, cry in heaven, for the fulfilling of his Testament, that the heirs of Promise may partake of the heavenly inheritance: *Heb.* 12. 24. *John.* 17. 24. *Father, I will that those that thou hast given me be with me, that they may see my glory.* And the Cry of Christs Blood cannot be gain-sayed or denied. Yea, Christ as a Fore runner, hath entred into and taken possession of heaven for Believers: in which respect, while their Persons are here upon Earth, they are said to sit in heavenly Places in Christ, *Eph.* 2. 5, 6. The *Israelites* in *Egypt* had possession of the earthly *Canaan* but by the dead bodies of the Patriarchs, *Abraham*, *Isaac*, and *Jacob*; but Believers have Possession of Heaven in a living Fore-runner: and well may the Anchor of their hope enter thither, whither the Fore-runner is for them entred: *Heb.* 6. 19, 20. Christ as our high Priest is entred within the Vail with the Names of spiritual *Israel* on his breast and heart; and he that hath already taken their Names, will in due time take their Persons, Souls and Bodies too within the Vail.

Heb. 10. 19, 20.

Lastly,

Laſtly, Chriſtians may be ſaid to have ſuch a building and eternal houſe in heaven, becauſe they are now begotten to the lively hope of it; 1 *Pet.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath begotten us to a lively hope through the Reſurrection of Jeſus Chriſt, to an inheritance incorruptible, undefiled, that fades not away, reſerved in heaven for us.* The hope of this inheritance is not ſo eaſie and common a thing as moſt imagine; this lively hope cannot ſpring up, or be found in a Natural Man; thoſe only that are begotten of God, have ground to hope for his inheritance; thoſe only that are Regenerate and Adopted, have a Right to it, and a Fitneſs for it: And Chriſtians are firſt begotten to a hope, or to a Reverſion; and then they come to Poſſeſſion: as a Child is firſt begotten to a hope of his Father's Eſtate, and afterwards enters upon the enjoyment of it. This hope that is raiſed by Regeneration, and is built on the Death and Reſurrection of Jeſus Chriſt, cannot be fruſtrated or diſappointed.

Uſe, 1. This may Inform us of the wonderful Mercy of God mixed with his Severity. That the Soul is caſt out of its Earthly houſe, this is Severity; that it is received into a heavenly houſe, this is Mercy. Death is the Executioner of Juſtice, yet it is Chriſt's Harveſt-man alſo: It Cuts off the lives of Men as Offenders, yet it Reaps Saints as good Corn, it gathers them as Sheaves into the Barn, as Wheat into the Garner. A Leaſe of Ejectment is ſealed and ſerved on the Soul by Death, as Gods Officer; the Spirit doth forfeit the houſe of the Body, as a Traytor; yet it is taken into Heaven as an Heir. Oh how wonderful is this, that a man ſhould forfeit and inherit at the ſame time! that the Body ſhould be caſt down to the loweſt grave, and the Soul be raiſed up to the higheſt Heaven! that the one part of Man ſhould dwell with ſuch vile Kindred as Worms and Corruption, and the other part of him ſhould converſe with ſuch Noble Relations, as God, Chriſt, Angels and Saints are! Oh that God ſhould Tear a man in Pieces, and yet preſently glorifie one piece of him with himſelf! that God ſhould pull off the garment of the Body, and yet preſently cloth the Soul with Celeſtial Glory! *Judas* is ſaid to go to his own place, *Acts* 1. 25. and God might have adjudged and ſent us to hell, as our own place. We are at beſt but as VVorms and Graſs-

3. The Lord Jesus by his Death, Resurrection, Ascension and Intercession, hath made an entrance into the holiest place, and prepared a place in Heaven for his People: *Heb.* 10. 19. with *Joh.* 14. 2. *I go to prepare a place for you.* Though the Kingdom was prepared in the purpose of the Father before the World, yet this pleasure of the Lord was to prosper and to be accomplished in and by the hand of the Son as Mediator: *Isa.* 53. 10. *The Pleasure of the Lord shall prosper in his hand.* It was his sacrifice that did Rent the Vail that was before the Earthly, and did procure an entrance for Saints into the Heavenly Sanctuary. This Vail stood up, and could not be removed by all the sacrifices of the Law; but when the Vail of Christs flesh was Rent, then the way was laid open to the true Holy of Holies; and through the Rent and Torn vail of Christs flesh, we have a passage into the heavenly Sanctuary. As the *Red Sea* was divided, that the *Israelites* might have a passage through it to the earthly *Canaan*, so by the division and separation of Christs Soul and Body, Believers have a passage unto the heavenly *Canaan*. It is necessary also that Christ do carry in his Blood, and sprinkle the Mercy-seat, and the heavenly Sanctuary with it; that without contradiction from Justice, it may become a habitation for those, that once as sinners, were Enemies to, and Rebels against God. And Christs blood doth now speak, yea, cry in heaven, for the fulfilling of his Testament, that the heirs of Promise may partake of the heavenly inheritance: *Heb.* 12. 24. *John.* 17. 24. *Father, I will that those that thou hast given me be with me, that they may see my glory.* And the Cry of Christs Blood cannot be gain-sayed or denied. Yea, Christ as a Fore runner, hath entred into and taken possession of heaven for Believers: in which respect, while their Persons are here upon Earth, they are said to sit in heavenly Places in Christ, *Eph.* 2. 5, 6. The *Israelites* in *Egypt* had possession of the earthly *Canaan* but by the dead bodies of the Patriarchs, *Abraham*, *Isaac*, and *Jacob*; but Believers have Possession of Heaven in a living Fore-runner: and well may the Anchor of their hope enter thither, whither the Fore-runner is for them entred: *Heb.* 6. 19, 20. Christ as our high Priest is entred within the Vail with the Names of spiritual *Israel* on his breast and heart; and he that hath already taken their Names, will in due time take their Persons, Souls and Bodies too within the Vail.

Heb. 10. 19, 20.

Lastly,

Lastly, Christians may be said to have such a building and eternal house in heaven, because they are now begotten to the lively hope of it; 1 *Pet.* 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us to a lively hope through the Resurrection of Jesus Christ, to an inheritance incorruptible, undefiled, that fades not away, reserved in heaven for us.* The hope of this inheritance is not so easie and common a thing as most imagine; this lively hope cannot spring up, or be found in a Natural Man; those only that are begotten of God, have ground to hope for his inheritance; those only that are Regenerate and Adopted, have a Right to it, and a Fitness for it: And Christians are first begotten to a hope, or to a Reversion; and then they come to Possession: as a Child is first begotten to a hope of his Father's Estate, and afterwards enters upon the enjoyment of it. This hope that is raised by Regeneration, and is built on the Death and Resurrection of Jesus Christ, cannot be frustrated or disappointed.

Use, 1. This may Inform us of the wonderful Mercy of God mixed with his Severity. That the Soul is cast out of its Earthly house, this is Severity; that it is received into a heavenly house, this is Mercy. Death is the Executioner of Justice, yet it is Christ's Harvest-man also: It Cuts off the lives of Men as Offenders, yet it Reaps Saints as good Corn, it gathers them as Sheaves into the Barn, as Wheat into the Garner. A Lease of Ejectment is sealed and served on the Soul by Death, as Gods Officer; the Spirit doth forfeit the house of the Body, as a Traytor; yet it is taken into Heaven as an Heir. Oh how wonderful is this, that a man should forfeit and inherit at the same time! that the Body should be cast down to the lowest grave, and the Soul be raised up to the highest Heaven! that the one part of Man should dwell with such vile Kindred as Worms and Corruption, and the other part of him should converse with such Noble Relations, as God, Christ, Angels and Saints are! Oh that God should Tear a man in Pieces, and yet presently glorifie one piece of him with himself! that God should pull off the garment of the Body, and yet presently cloth the Soul with Celestial Glory! *Judas* is said to go to his own place, *Acts* 1. 25. and God might have adjudged and sent us to hell, as our own place. We are at best but as Worms and Grass-

Job 25. *last.* *Isa.* 40. 20. Grass-hoppers, compared with *God*; and did a King ever build a Palace to entertain Worms and Grass-hoppers in? By sin we were become as Rebels and Traytors; and do Emperors use to build Royal Houses to Treat and Entertain those that have struck off their Authority, and sought their lives? O wonderful Mercy! that God should build and furnish a Palace for us, that might have been shut up in the eternal Prison and Dungeon!

Use, 2. Exhortation. From this Truth I would draw several Exhortations.

1. Hath *God* prepared such a house? Oh labour and strive *Col.* 1. 12. to be prepared for it: seek to the Father to make you meet to partake of this inheritance. Hath *God* built such a glorious house, and will he take Swine and Lepers into it? hath he laid out such curious workmanship on the Place, and must not the Persons be Refined, Perfumed, Beautified and Adorned that shall inhabit it? As the Place is the work of *God*, so, must not those that shall enjoy it, be in a peculiar manner his Workmanship? *Eph.* 2. 10. *Rev.* 19. 7, 8. The Spouse of Christ is said to have made her self Ready, and to come to the King in Raiment of Needle-work, *Psal.* 5. 14, 15. That *Israel* that is *Isa.* 46, *last* *Gods* glory, shall only enter into this house that is the habitation of his Holiness and of his Glory: *Isa.* 63. 15.

2. This should make the People of God willing to die, and long to remove from hence: Do we profess that so many years we have been seeking a City and Country Above, and shall we be unwilling to find and enjoy what we have been so long seeking? Shall we not long to possess the inheritance that is reserved for us? should our Mansions above still stand empty? should that house *God* hath built, remain Un-Tenanted? Why like worms are we so in love with our holes? why do we go to the Threshold and door of our Fathers house, with Sorrow and Tears, with Moans and Complaints, as if we were rather entring into the Prison, than stepping into the Palace of *God*? Oh! why do we dote so on an Earthly house? why are we so Fond of a Frail Tabernacle? why is our love so inordinate to a vile Cottage? and our desires so weak and languishing after our Fathers house? is the Footstool better than the Throne? are our Hutts and Sheds to be preferred before the Mansion House of the Lord of Heaven and Earth.

3. Mode-

3. Moderate your ſorrow for the death of godly Friends and Relations. Our loſs is their gain, *Phil.* 1. 21. *To me to live is Chriſt, and to die is gain*; they gain a better Houſe, better Company, a better Country; as they were Heirs in Reverſion by the death of Chriſt, ſo they are Heirs in Poſſeſſion by their own death. As *Barzillai* willingly parted with *Chimham* his Son, ſending him to live with King *David*, in his Royal City and Palace at *Jeruſalem*; ſo we ſhould freely diſmiſs our Chriſtian Friends, when they are to croſs the *Jordan* of death, enter into the True *Canaan*, and live with the King of glory in heavenly *Jeruſalem*. If a man ſhould ſtrip our Children or Friends of Rags, and cloth them with Royal Robes; pull down their Cottages, and give them ſtrong and ſtately Houſes in the place of them, would we complain? Our godly Friends do make a better Exchange, may not we then command our Souls to return to their Reſt, becauſe the Lord hath dealt ſo bountifully with our Friends, which he hath taken to himſelf? Their Souls enjoy a preſent Harveſt, though it be yet but ſeed-time with their Bodies; and theſe very Bodies that now are ſowed in the duſt, ſhall ſpring up again to life and immortality. As the Tabernacle was taken down in the Wilderneſs, but ſet up again in *Canaan*; ſo this Tabernacle of our Bodies that is taken down by death, ſhall be ſet up again, and being turned into a ſtrong houſe ſhall ſtand for ever in the heavenly *Canaan*. *God* favours the duſt of his ſpiritual Temples, and will build them out of their Ruins, that his Spirit as well as our Souls may inhabit them for ever.

2 *Sam.* 10. 37.

Doctrine, 4. *Saints do or may know, that when their earthly Houſe and Tabernacle is diſſolved, they have a building of God, an Eternal Houſe in the Heavens.*

But how can they know this? have they a door opened to them into Heaven? can they ſee their Names written over the Manſions taken up for them? have they a window into the Breaſt of *God*? can they read the book of Life? ſearch and peruſe the Myſterious Rolls of Eternity? Is not this a vain Boaſting, or fooliſh Bragging of things that cannot be underſtood or known.

I Anſwer,

1. Answer, True Christians are not mistaken or deluded, they have ground for what they assert, and they may come to know this;

1. By Believing. Faith is one kind of knowledge. It is the knowing of things by the Testimony and Record of *God*; and his Word is a sure Foundation to build Faith on. *God* hath left us a Promise of the Everlasting Rest, *Heb.* 4. 1. he hath set matter of Hope before us in his Testimony and Oath, *Heb.* 6. 17, 18. he that believes, takes God at his Word: he that comes in with his Eccho and Amen of Faith to the offers of *God*, sets to his Seal that *God* is true. *John* 3. 33. *Joshua* and *Caleb* believed *Gods* Promise that he would give them the Earthly *Canaan*, and it befell them according to their Faith. Other *Israelites* distrusted *Gods* Power, and rejected his Promise; and it happened to them according to their Unbelief, they were shut out of the Earthly *Canaan*: *Numb.* 14. 8, 9, 28, 29, 30. So those that by the mouth of Faith do kiss the mouth of *God* speaking in the Promise, shall not be disappointed; according to their Faith it shall be to them. As in the division of the World of old, he that as the first occupant did set his foot on a Country, did thereby get a Right to it, even by his taking Possession of it; therefore Land was passed from one to another among the *Hebrews* by taking off the shoe; thereby as it were disclaiming and renouncing the right that he had gotten by setting his Foot first on the Land, *Ruth* 4. 3, 7. So truly, whatever we can set the foot, and lay the hand of Faith on, we make to be our own; we Claim, Challenge, and et a Right in the Promise by believing. This is the Record that *God* hath given us, Eternal Life; and this Life is in his Son: *he that hath the Son hath Life*, 1 *Joh.* 5. 11, 12. Receiving Christ the greatest gift of *God*; we become intituled to all the other gifts and Promises of *God*, that in him are all yea and Amen, 2 *Cor.* 1. 20.

Heb. 11. 13. ἀσπασάμενοι, *the Greek word signifies to salute, and that by Kissing; the Patriarks thus saluted the Promises by the mouth of Faith.*

2. Christians come to know this by inspection into themselves, and spiritual Experience of a saving work wrought on themselves; *Heb.* 10. 34. *they knew within themselves that they had in Heaven a more enduring Substance.* By looking into themselves, they might espy such a Divine Nature, such a supernatural Life sprung up in them, as did evidence they were intituled to, and designed for the Heavenly Inheritance. As *Mark* 5. 29, 33.

29. 33. the Poor Woman healed by Christ, felt it in her Body: and *verse* 33. She knew what was done in her, *viz.* that she was healed of that Plague. So Christs spiritual Patients may know within themselves, what excellent cures this Heavenly Physician hath wrought in and on them; and thereby fitted them to Converse in the True land of the Living. The very senses that an infant hath, do shew that it was designed for an higher life and larger Place, than still to be imprisoned and pennd up in the Womb: its Eyes, Ears, Smelling and Tasting, were to be exercised on Objects in this large World: so the Spiritual Senses of the Souls of Saints, do speak them to be designed for the invisible and Eternal World. They can see things invisible, they can taste spiritual dainties, they can smell the Odours that come from the Mountain of Myrrh, and the Hill of Frankincense; they can scent the spices of the Heavenly *Canaan*. *Moses* his Parents did observe his rare and admirable Beauty, and seem from thence to conclude that surely he was chosen and designed by *God* for some extraordinary service: *Heb.* 11. 23. And is not the Church of Believers the fairest among Women? *Cant.* 1. 8. and doth not this wonderful and rare beauty evince that Christ hath set his love on her, and that she is called to the Marriage Feast, and designed for the Bride-chamber of the Son of God? *Ignatius*, one of the most Ancient Fathers, in his Epistle to the *Romans*, saith, ὕδωρ δὲ ζῶν ἀλλόμενον ἐν ἐμοὶ, ἔσωθέν μοι λέγει, δεῦρο πρὸς τὸν πατέρα. *The living water that did spring up in him, did say to him within, Come home to thy Father.* Christ hath written a living Epistle in their Minds and Wills. The Life and Law of *God* as a byass on their Hearts, inclines them to another Country and World. They have the first Fruits of their Inheritance, the earnest of the bargain, the beginnings of Everlasting Life abiding in them already; that glorious Company that they shall converse with for ever, are now come down to sojourn in their hearts here below. The Father and Son dwelled in them by the spirit, and surely such Royal guests will in due time remove the Souls that entertain them, to their own glorious Habitation. *Joh.* 14. 23. 1 *Cor.* 3. 16.

3. There is the Mysterious Testimony of the Holy Spirit; *Rom.* 8. 16, 17. *The Spirit himself beareth witness with or to our Spirits, that we are the Sons of God, and if Sons then Heirs,* &c. Surely some very high Evidence and Assurance is intend-

ed by these words, whether mediate or immediate I shall not now determine. The spirit himself beareth witness; this phrase imports that the Spirit himself excellently appears in this Testimony, and will it Testifie; and can it not make Souls to understand its voice, to perceive its meaning, to embrace its Testimony, and acquiesce in its Evidence? Shall any question or doubt whether men may know themselves to be the Sons of *God*, when it is one Office and great work of the Holy Spirit to make them understand it, and to assure their Souls of it? Is the Testimony of the Spirit Dark, Intricate, and Ambiguous? doth it leave Souls in hovering suspence, and wavering uncertainty? when it comes to give its evidence, can it not decide and determine the Controversie, and make an end of strife in an unbelieving Heart? And if the Spirit doth clear up our Sonship, may we not know we are Heirs? All Gods Children are Heirs; every Son hath the Rights, Priviledges and Inheritance of a first born.

Use, 1. Oh be Exhorted, Stirred up and Quickned, to seek and obtain the sweet and comfortable knowledge of what is provided for you in Heaven! Strive to assure to your selves, that you have a house built, a City prepared for you above! Oh how uncomfortable is it to be at uncertainties whither we shall go, how we shall be disposed of, and where we shall be fixed for Ever! We know we must remove from hence, but how will this damp our spirits, when we know not whither we shall remove! We know what we must part with; but how will it Chill and Deject us, when we know not what we shall possess in another World! Our love cannot be so Fervent, our Joy so Strong, our Praises so Hearty and Affectionate, if we know not that *God* is our Father; that he will divide a Rich Portion to us, and settle a glorious Inheritance on us. The knowledge of what is reserved for us in Heaven, will have great influence on our Holy Calling, and will both Quicken us in doing, and support us in Suffering the Will of God. Use therefore all diligence to attain the full assurance of Understanding of Faith, and of Hope; all which are mentioned in these following Scriptures; *Col.* 2. 2. *Heb.* 10. 22. *Heb.* 6. 11. These three do make an excellent and comfortable Syllogism; the full Assurance of Understanding, as to the Terms and Tenders of the Gospel, maketh the Major; the full Assurance of Faith, be-

lieving

lieving and applying this Doctrine to our selves, makes the Minor; and the full assurance of Hope, is the sweet Conclusion that results from these excellent Promises. O Christians, why are you contented to live at so low a Rate? why are you so held in doubts and suspence about your Everlasting state? why are you so lost in an intricate Wilderness, and entangled in such uncomfortable Labyrinths? why is there yet so dark a Vail on your minds, that hinders you from looking with Joy and Comfort into another World? Doth not the Gospel dispensation under which you live, afford grounds for high Faith and strong Consolation? Are we not told, that *God* was in Christ reconciling the World to himself, not imputing their Trespasses to them, 2 *Cor.* 5. 19. that Christ hath made an end of sin, destroyed Satan, overcome the World, abolished death, and brought Life and Immortality to Light? *Dan.* 9. 24. *Heb.* 2. 15. *Joh.* 16. *last.* 2 *Tim.* 1. 10. Is not Heaven purchased and possessed for, and bequeathed in Christs Testament to the Heirs of Promise? Are not all that fly for Refuge, to take hold of the hope set before them, accepted and allowed to be Heirs of this glorious inheritance? *Heb.* 6. 18. Is not this sentence not exceeding full and comprehensive? *God so loved the world, that he gave his only begotten Son; that whosoever believes in him should not perish, but have Everlasting Life*, *Joh.* 3. 16. and is not this Testimony clear and express, that *God* hath given to us Eternal Life, and this Eternal Life is in his Son; and he that hath the Son hath Life? 1 *Joh.* 5. 11, 12. This Life is now possessed and enjoyed by Christ, and he that receives Christ and hath propriety in him, hath also Title to it. Will you suffer Satan to wrangle you out of such Clear, and wrest from you such Comfortable and Reviving Texts of Scripture? will you not Echo your Assent of Faith, to this good Word of *God*, and take hold of the Hope that is set before you? We have more food and abundant supports for Faith in this new Testament dispensation, and therefore Faith is now said to be come; *Gal.* 3. 23, 25. and Hope in a more excellent way is said to be set before us, *Heb.* 6. 18. And is it not a dishonour to this glorious new Testament dispensation for Christians to walk in darkness, and to live in continual Doubts and Fears about their Everlasting Condition? The Testament of the Son of *God* is Ratified and Established by his Death; *God* hath promised and

ſworn to bleſs the Heirs of Promiſe; and why ſhould you not apply the Comfort of both to your ſelves; and ſay as the Pſalmiſt, *the Lord hath been mindful of us, and he will bleſs us, Pſal.* 115. 12. *God* hath ſpoken in his Holineſs, take him at his Word, and you ſhall find that he will not deny his Promiſe, or go back from it. Let not Satan darken your minds, or unbelief perplex your ſouls with needleſs Objections, it is by Grace that you muſt be ſaved. The Kingdom of Glory is *Gods* free gift to men, and the Righteouſneſs that qualifies for it, is wrought in them by his Spirit. A new Heart is freely Promiſed, as well as Eternal Life; both are the gifts of God through Jeſus Chriſt, *Ezekiel* 36. 26, 27. *Rom.* 6. *laſt.* Receive therefore, and truſt on Jeſus Chriſt for them both. As the Chriſtian Sabbath is the firſt day of the week, and ſo our Reſting-day is before our working-dayes; ſo truly we muſt enter into a ſpiritual Reſt by Faith in Chriſt, our Conſciences muſt be ſprinkled, purged and pacified by his bloody, before we can ſerve the living *God*, *Heb.* 4. 3. *Heb.* 9. 14. Chriſt died for ſinners, came into the World to ſave ſinners; and thoſe that ſee themſelves to be ſuch, muſt look to and truſt on Chriſt for Healing and Sanctification, for Grace and Glory, or elſe all Mankind muſt be excluded. Here is no fear of preſumption or deceiving our ſelves, provided that we deſire and rely on Chriſt for his whole Salvation, for deliverance from the Power as well as the Guilt of Sin. Apply your ſelves therefore to Jeſus Chriſt, receive him, and you ſhall in and with him receive an abundance of Grace and of the gift of Righteouſneſs, and ſo Reign in Life for evermore. If you believe in Chriſt, *God* is your *God* and Father; and if you are Sons, you are Heirs; the Kingdom of glory, the heavenly Inheritance is yours. Match with Chriſt, get into him who is the true *God* and Eternal Life; 1 *John* 5. 20. and he will provide you a place, and make you welcome in his Fathers houſe for ever. *If you have the Son, you have life*: None that belong to him, can be ſhut out of the Banqueting-houſe and glorious Bed-chamber.

Matth. 6. 33.

Rom. 5. 17.

Job 1. 12.

Rom. 5. 16, 17.

2. You that are true Chriſtians be exhorted to rejoyce in your Habitation: ſay to your Souls, that your Lines are fallen to you in pleaſant places, and you have a goodly heritage: have you not a Reſt and Houſe above the reach and rage of Satan

and

and his instruments? When they have done their utmost they can but consume you on earth, *Psal.* 119. 87. they cannot quench your spiritual life, or raise your heavenly house. If you are thrust out of this World, you have a better Country to enjoy; if you are dispossessed of your houses, you have a more lasting habitation to enter into. When cruel Enemies stoned *Stephen*, they could not hinder him from placing his Jewel in a safe hand, from committing of his Soul to Jesus Christ; *Acts* 7. 59. Why are your Souls Clouded? why do your Spirits droop? why do your hands wax Feeble? Let this Truth Chear and Incourage you, that so great an inheritance is bequeathed to you, so glorious a house is prepared for you in heaven.

3. Do you know that you have an Eternal House built for you in heaven? Oh then, let this Truth raise your Minds and elevate your Hearts to Heaven! Oh let your Conversation be in Heaven, *Phil.* 3. 20. Christ hath said, where the Treasure is there the heart will be also, *Matth.* 6. 21. If this eternal house be prized as your Treasure, will it not be a Loadstone to draw up your hearts to heaven? Why do you weary and wound your selves among the Briars and Thorns of this wretched Wilderness, when your Minds might Converse in the delightful heavenly Paradise? Why do you grovel on the ground, embrace the Dunghil, and feed on Dust; when you might soar up to the Throne, and Feast with Christ at his Table; satisfying your selves with the fatness of his house, and drinking of the Rivers of his Pleasures? Oh set your Affections on, and seek the things that are above; *Col.* 3. 1, 2. Let your Loins stand girt; suffer not your Minds to get loose, fall down, and draggle on this low and dirty World. Christ by his Ascension into Heaven hath fixed a new Centre, towards which the Minds and Hearts of all Believers should move, and in which they should stay and Rest. Christ hath prayed that all his People may be with him, and he hath prepared a glorious place to entertain them in; and yet shall our Minds stay, and our hearts dwell here below? shall we despise that now, that we must Feast on to Eternity? shall we be strangers to our everlasting home? and forget our heavenly Country? Oh Christians why do your Minds so often and so much leave the Guest-Chamber, and the upper Rooms of *Immanuels* house? why do you so often come down, and delight so much to dwell in the low Rooms and ground

Joh. 17. 24.
Joh. 14. 2, 3.

ground Chambers of this World, can you not meet with sufficient delights, and full satisfaction above? Is the Air on the Mountain of Myrrh, and the Hill of Frankincense too pure and fine for your gross and carnal hearts? O seek to Christ to cure your spiritual disease, and to recover your Appetite to spiritual enjoyments! Oh beg him to take off your weights of Unbelief and Carnal Affections! and give you wings to mount upwards: that as Children you may live on the Fatness and Dainties of your Fathers house; and as Citizens of Zion, you may delight your Souls on the delicious Fruits of the Tree of Life, and in the pure River of Living water, that Flows from the Throne of God and the Lamb.

FINIS.